

# THE CHRISTIAN HERALD.

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[No. V.]

## Miscellany.

### MEMOIR OF MR. WILLIAM REYNOLDS.

To the Editor of the Christian Herald.

Dear Sir,

WE have the highest authority for asserting that the righteous shall be had in everlasting remembrance. When they repose in dust, the fragrance of their piety will exist, fresh as the rose, to delight the followers of the Lamb upon earth, and their name will be remembered in heaven for ever. When such have finished their course, and entered upon that rest which remaineth to the people of God, it is becoming, if not a duty, to preserve some memorial of their worth, to comfort, encourage, and animate the friends of the Redeemer, while pursuing their pilgrimage to the celestial Canaan.

Mr. William Reynolds, the subject of this communication, was born at Elmly, in Worcestershire, Great Britain, in 1754. He was the fourth son of John Reynolds, Gent. whose wife, originally Sarah Fox, was the mother of five sons and five daughters. He lived with his parents till twenty-four years of age; and then, for four years, with John Harwood, in Birmingham, tallow chandler, who had married one of his sisters. This happy couple, like Zacharias and Elizabeth, were eminent for their holy walk and conversation. Of their numerous apprentices, journeymen, and other inmates, not a few were brought, through their religious example and instructions, from the paths of folly and vice, to the love and the practice of the truth as it is in Jesus.

On a certain Sabbath, while at Mr. Harwood's, the subject of this memoir, and his youngest brother, had been to a public garden. Their sister, grieved at such profanation of the Lord's day, repeated to them, on their return, the following apposite passage; "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment." They were both very angry at her, and, not knowing that there was such a verse in the Bible, supposed that she had prepared this address for the occasion.

Mr. Reynolds was tenderly affected at the prayers of his sister, to which he was occasionally witness, as she habitually led in the devotions of the family, in the absence of her husband. She soon

became the instrument, in the hand of God, of exciting some serious reflections in his mind. At length he was invited by his friend, John Cauldwell, now of the city of New-York, to attend a Baptist meeting, where the preacher was the Rev. James Butterworth, brother to the author of the Concordance. He consented to go, but was careful to select a seat, in which he thought he should not be noticed by any of his acquaintance, feeling ashamed to be seen at any church of the dissenters. *My grace is sufficient for thee*, was the text used at that time, and it was so unfolded and applied, as to show the sinner, that, without an interest in this grace, his condition must be for ever hopeless and forlorn. The word spoken, was accompanied with special divine influence, and Mr. Reynolds was overwhelmed with convictions, which he never lost. His sins were set in array before him, till he was enabled to cast himself at the foot of the cross. He became a constant attendant on the ministry of Mr. Butterworth, and, through the goodness of God, realizing the all-sufficiency of grace in the blessed Redeemer, he found that peace to his soul, which continued to the day of his death, the greatest comfort of his life. Three months after hearing the sermon, rendered efficacious to his conversion, he was baptized by Mr. Butterworth, at the Cannon-street church, in Birmingham, where the late Rev. Samuel Pearce was afterwards settled. He was connected with the religious society, worshipping in that place till 1781; when he removed to Colchester, in Essex, and was under the pastoral care of the Rev. Thomas Stevens.

Previously to this, he had married Miss Lydia Thomas, a lady of congenial sentiments and disposition; a daughter of the Rev. Joshua Thomas, of Leominster, in Herefordshire. Her father, a native of Wales, was the author of the *History of the Welsh Baptists*, a work of considerable magnitude, but which has never been translated from the Welsh. He had three brothers settled over Baptist churches in Wales, and one of his sons is the present Rev. Timothy Thomas, of Islington, pastor of a Baptist church in Devonshire-square, London.

Mr. Reynolds remained at Colchester, enjoying the comforts of religion, happy in the friendship and frequent visits of many worthy ministers of the gospel, among whom were the late Rev. Andrew Fuller, D. D. and the Rev. Dr. Carey, now of India, till after the destructive riot at Birmingham. In 1794, he embarked with his family for America. He arrived at the city of New-York, and fixed his abode for three years, at Lansingburgh, above Albany; and then came to Cherrytree township, Venango county, in Pennsylvania, where he spent the remainder of his days, serving the God he had chosen for his everlasting portion. In this secluded region, far from the noise and tumult which sometimes characterize ancient and populous settlements,

he was contented and happy in his domestic enjoyments, and the bounty of providence, which blessed the labour of his hands. He used frequently to remark, in reference to his retired situation, that it was a great mercy that God had placed him and his family so far from the vanities and gaieties of the world.

The sickness, which was to terminate the time of his sojourning upon earth, was of five weeks continuance; but was not of such a nature as to excite any serious apprehensions till about a fortnight before his death. This period was diligently improved, so far as his strength would admit, in conversing with the members of his family and others, on the infinite concerns of religion. Soon after the commencement of his indisposition, a gloomy cloud seemed to hang over him; but it was presently removed, and he felt the heart cheering influence of the divine presence, with little interruption, till the immortal part took its flight to the mansions of glory. He had no pains except those of the body, and these were, at times, very great; yet these, he said, were trifling to what a guilty conscience must feel. Being once asked if he wished for any thing, he replied no, that he was meditating on the splendours above. One morning he told Mrs. Reynolds, he was in hopes to have been gone, desiring to depart and be with Christ, yet he was willing to wait his appointed time. Conversing with his bosom friend, not long before death, on the society of the blessed in heaven, she mentioned to him the names of a number of precious saints, with whom they had been intimately acquainted; but who, for years, had been with Jesus, and with whom he would reunite; "Oh," said he, "what a goodly meeting that will be!" He seemed to be in a rapture at the suggestion, and to have a foretaste of the happy scene. At another time, she remarked to him, that he was not so cheerful as usual, and asked if he were uncomfortable. He replied, that he had not such rapturous views as he had been favoured with, but that his foundation was sure. He prayed with his family every day till the last, lying in his bed, and said, "the posture is not essential, God looks at the heart." On being apprised that his oldest son, John Reynolds, Esq. was arrived from Meadville, whom he had feared that he should not have seen again, he said in a part of the words of Simeon, "now Lord lettest thou thy servant depart." On the last day of his life, many called to see him. He was able to say but little; he, however, told them, that when they should be on a death bed, he hoped that they would feel as he did. His son John, standing by him, and witnessing the triumphs of his faith in the Redeemer, said, "it was rejoicing to see him leaving the world in such a manner." He replied, "*no one can tell what I enjoy; it is impossible to express it.*" In the evening, as one of the family was about to read a portion of scripture, he uttered his last words, and said, "*I am now just entering upon my everlasting*



rest," and fell asleep in Jesus, Lord's day, 30 Jan. 1820. He left a widow, four sons and five daughters, to sorrow most of all that they shall see his face no more. "Mark the perfect man, and behold the upright, for the end of that man is peace."

T. A.

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REVIEW.

*The History of the Origin and first ten years of the British and Foreign Bible Society.* By the Rev. John Owen A. M. late Fellow of Corpus Christi College, Cambridge, Rector of Paglesham, Essex, and one of the Secretaries of the British and Foreign Bible Society.—New-York, J. Eastburn & Co. 1817, 8 Vo. pp. 634.

The true reason of our noticing this work at the present time, three years from its first publication in this country is, that we have lately observed it on sale at less than prime cost, and that, not on the principle of charity, but for want of a ready market. Surely the History of the British and Foreign Bible Society is not an uninteresting subject, nor is the historian a dull and spiritless writer. If the book has not been eagerly sought and diligently read, the conclusion must be, we believe, against the taste, and good sense, and piety of the community. Perhaps the true state of the case is this :—The religious people of this country do take an interest in the prosperity of the church, but that interest is casual, intermitting, and always too feeble. So far as acquiring information is concerned, the most take very little pains. Even the cheap and easy mode of periodical publications of intelligence, reaches but a small portion of the community; and that portion are so much engrossed in business, so little inclined to reading any continuous train of thought, that very few are found, besides professional men, whose minds are in a state to enter with courage upon a close printed book of 600 pages, however interesting the subject or the execution. The very fact, that it might require a month amid their other avocations, to read it, is sufficient either to dishearten them when they feel an inclination to attempt it, or to prevent that inclination altogether. We could wish (it may be thought a very natural wish for those whose business it is to disseminate it,) to see the current religious intelligence of the day more eagerly sought and more diligently read; especially, we wish earnestly to recommend this continuous view of the first ten years of the British and Foreign Bible Society, to a greater share of public attention, that it may have a greater public influence. Never, it seems to us, has the period of ten years, since the creation of the world, been marked, except by the ministry of the Saviour and the miracles of his Apostles, by events more truly interesting in their nature, more grand in their aspect, more big with future consequences to the world at large, than those which this history records. The career of some great con-



queror, may have filled the world with terror, and have prepared events of slaughter and devastation, enough to make a volume of dreadful interest ; or, the seeds of discontent may have ripened to a revolution, and its ten years' annals of blood and slaughter may close with presenting a nation delivered from oppression, and rejoicing in the novelty of self-government and in the blessings of freedom. The annals of the British and Foreign Bible Society, present many characters more truly sublime, than that great conqueror ; their fortitude, and courage, and perseverance, have been *mighty through God to the pulling down of strong holds* ; they have wrought a splendid revolution, and presented to the world the best of blessings, without leaving in their track a single trace of sorrow. And if such a political revolution as we have noticed, receives additional interest as the nation increases in happiness and glory through successive years ; if, down the vista of ages and generations, a remote posterity looks back with admiration and gratitude upon the early history of its preparation for future happiness, surely the British and Foreign Bible Society, by its constant progress in promoting the happiness of mankind, is every day rendering its early annals a subject of deeper and still deeper interest, and bids fair by its future operations, to render the history of its first ten years, a book to be read with delight by millennial saints.

We say not this to magnify the subject beyond its proper bounds ; it requires not hyperbole ; we barely express our genuine impressions. We have read the history under consideration with the highest emotions of delight, gratitude, and love. Not with that sort of elevation of feeling which novelty and magnitude of events excite, but, we trust, with something of that profound satisfaction and admiration, which a progressive developement of divine goodness and wisdom, on the theatre of human observation affords to the mind—which we feel, when we see the exhibition of His attributes in the character and conduct of his children.—Nor this only. As we read, we feel a stronger desire to be devoted to the Redeemer's kingdom, and to be ourselves imitators of those, whose faith, and patience, and piety, and zeal, are presented before our eyes ; to be as watchful, as diligent, as steady, as courageous, as persevering, as successful. Indeed we can hardly think it possible, that there should be any Christian who can read this history of the wonderful works of God, by the instrumentality of men, without the gratification of his most holy feelings ; without having his desires more ardent, his prayers more fervent, and his views of the Redeemer's reign enlarged.

We consider the work as still more calculated to be useful, from its having considerable length. Our desultory reading makes its various impressions so slightly that they are easily effaced ; our continuous reading makes indelible impressions,

establishes the habit of reflection, and rivets and fastens sentiments in the mind. This history cannot be read in an hour, or a day; it must be gone through by a succession of readings, and, by most persons by a pretty numerous succession. A briefer view might make a single impression only, to be effaced by the multitude of subsequent impressions, which in this busy world would be made upon the mind. As it is, whoever will enter upon it with a real desire to be profited, will at every reading have the impression repeated and deepened in the mind, until, by the time he has completed the interesting story, he has not merely caught the spirit of the thing so far as to applaud, but until he has imbibed it, until it has become his own, and by the grace of God, an energetic principle, urging him forward to devise all he can and do all he can; whether his sphere be little or large, to spread the Bible, and the knowledge of the Bible through the world. His faith will be strengthened by a view of the divine condescension in blessing human efforts; and, in his admiration of the power of God working the mightiest wonders through the weakness of men, he will lose his self-sufficiency, and will forget himself and his interests in contemplating the approaching glories of the Saviour's reign; when, in the words of the poet, quoted by our author—

“One song employs all nations, and all cry—  
 ‘Worthy the Lamb, for he was slain for us!’  
 The dwellers in the vale, and in the rocks,  
 Shout to each other; and the mountain tops,  
 From distant mountains catch the flying joy;  
 Till nation after nation taught the strain,  
 Earth rolls the rapturous hosanna round.”

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#### CARD-PLAYING.

“Cards are superfluous, with all the tricks  
 That idleness has ever yet contriv'd,  
 To fill the void of an unfurnished brain,  
 To palliate dulness, and give time a shove.”

COWPER.

A gentleman, in public company, inveighing against the prevailing custom of card-playing, was requested to give his reasons for such invective, which he did in words to this effect: “I will, (said he,) since you desire it, give you my reasons; first, in general, and then, in particular. I have observed that cards waste a great deal of time, which I esteem the most valuable treasure that God hath bestowed on us: in the next place, they exclude conversation, which is the highest of all social pleasures: and, lastly, they too frequently excite envy, repining, and ill humour. To be more particular.—In *young* persons, the habit of playing at cards absorbs many of those hours which should be spent in improving the mind, and which, thus simply lost, can

never afterwards be repaired; and by thus losing the opportunity of improvement, are utterly unfit for proper employments, and, of course, fall into pursuits unworthy of the situation they might have filled, and become insignificant in themselves, and useless to society. With respect to the old: this humour of card-playing is a most wretched example, and contributes greatly to ruin the rising generation: it removes that reverence which ought naturally to wait upon years, and renders that season of life disgraceful which ought to be the object of veneration: it increases avarice, the too natural vice of age, and corrupts the heart, at a season when it should be employed in more serious pursuits. In a word, this is one great cause of that incapacity so justly deplored in our youth of both sexes, and of that profligacy which disgraces those in *advanced years*."

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THE NEGRO PREACHER.

(An affecting Narrative.)

In the Island of St. Thomas, in the West Indies, there was a negro named Cornelius: he was enlightened about fifty years ago, and soon began to preach to his countrymen. He was blessed with considerable talents, and was able to speak and write the Creole, Dutch, Danish, German, and English languages. Till 1767, he was a slave. He first purchased the freedom of his wife, and then laboured hard to gain his own liberty; which at last he effected after much entreaty, and the payment of a considerable sum. By degrees, he was also enabled to purchase the emancipation of his six children. He learned the business of a mason so well that he was appointed master mason to the royal buildings, and had the honour to lay the foundation stone of six Christian chapels for the use of the Moravian brethren. His gifts for preaching were good, and remarkably acceptable, not only to the negroes but to many of the whites. He spent even whole nights in visiting the different plantations, yet was by no means puffed up; but ever retained the character of a humble servant of Christ. When death approached (which was in November, 1801) he sent for his family: his children and grand-children assembled round the bed of the sick parent; he summoned up all his strength, sat up in the bed, uncovered his venerable head adorned with locks as white as snow, and addressed them thus:—"I rejoice exceedingly, my dearly beloved children, to see you once more together before my departure, for I believe that my Lord and Saviour will soon come and take your father home to himself. You know, my dear children, what my chief concern has been respecting you, as long as I was with you; how frequently I have exhorted you, with tears not to neglect the day of grace, but surrender yourselves, with soul and body, to your God and Redeemer; to follow him faithfully.



Sometimes I have dealt strictly with you in matters which I believed would bring harm to your souls, and grieve the spirit of God; and I have exerted my parental authority to prevent mischief: but it was all done out of love to you. However, it may have happened that I have been sometimes too severe: if this has been the case, I beg you, my dear children, to forgive me. O forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping and sobbing aloud. At last, one of the daughters, recovering herself, said, "We, dear father, we alone have cause to ask forgiveness; for we have often made your life heavy, and have been disobedient children." The rest joined in the same confession. The father then continued: "Well, my dear children, if you have all forgiven me, then attend to my last wish and dying request: Love one another; do not suffer any quarrels and disputes to rise among you after my decease. No, my children," raising his voice, "love one another cordially; let each strive to show proofs of love to his brother or sister; nor suffer yourselves to be tempted by any thing to become proud, for by that you may even miss of your soul's salvation; but pray our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your father, my joy will be complete, when I shall once see you again in eternal bliss, and be able to say to our Saviour, 'Here, Lord, is thy poor Cornelius, and the children thou hast given me.' I am sure our Saviour will not forsake you; but I beseech you do not forsake him."

His two sons and four daughters are employed as assistants in the mission. By them he lived to see twelve grand-children, and five great grand-children, being about 84 years old. He was attended to the grave by a very large company of negro brethren and sisters, who, being all dressed in white, walked in solemn procession to the burial ground at New Hern-hut.

What Christian can peruse this affecting narrative without blessing God, who, to our sable brethren hath vouchsafed this abundant grace! and who can refrain from blessing God who excited the Moravian church to these labours of love, and who hath so wonderfully succeeded their apostolic efforts.

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#### ANECDOTES.

*Preservation of George Crow, and his Testament, May 26, 1556.*

"Thy word have I hid in my heart."—Psalm cxix. 11.

"George Crow, of Malden, Essex, having put to sea to procure a cargo of fullers earth, in Kent, the barge was driven on shore, filled with water, and every thing washed out of her except a New Testament which Crow highly esteemed, and placed in his bosom. He had with him a man and a boy. Their situation became every minute more alarming, the boat being useless, and themselves ten miles from land, expecting that in a few hours the

tide would set in upon them. After praying to God they got upon the mast, and hung there for ten hours, when the boy, overcome by cold and exhaustion, fell off and was drowned! The tide having turned, Crow proposed to take down the masts, and float upon them, and at ten at night they were borne away at the mercy of the waves. Crow's companion died in the night through fatigue and hunger. Being left alone, he earnestly called upon God for succour. At length, he was taken up by a Capt. Morse, bound to Antwerp, who, taking him at first for some fisherman's buoy, had almost steered away. As soon as Crow was safe on board, he put his hand in his bosom, and with joy drew out his beloved Testament, which, although wet, was not otherwise injured. Crow was well received at Antwerp, and the money he had lost more than made up to him."

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#### DISINTERESTEDNESS.

It was a law among the Romans, that none should come near the emperor's tent in the night, upon pain of death: one night, however, a certain soldier was apprehended standing near the tent of one of the emperors, with a petition to present to him; the soldier was therefore, according to the law, immediately ordered to be executed; but the emperor hearing the noise from within his pavilion, and being told that the soldier had brought a petition to present, called out, saying, "If it be for himself, let him die; if for another spare his life." On examination, it was found that his petition was for two of his fellow soldiers, that were taken asleep on the watch; he was accordingly pardoned and escaped the sentence of the law. Thus, according to the gospel, charity hideth a multitude of sins, for God has declared himself well pleased with the intercession of his people in behalf of others, since, while it reminds them that it is only through the Great Intercessor, Christ Jesus, that they are themselves accepted; it enables them to show their affection and devotedness to His cause when they do not seek their own good, regardless of their fellow creatures' welfare.

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### Intelligence.

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#### UNITED STATES.

A Narrative of the state of religion within the bounds of the General Assembly of the Presbyterian Church; and of the General Association of Connecticut, New-Hampshire, Massachusetts Proper; and of the General Convention of Vermont, during the last year.

(Concluded from p. 114.)

We now turn to a subject which awakes the liveliest emotion in every Christian bosom; the subject of religious revivals. If religion be, as it doubtless is, the highest interest, and best happi-

ness of man, the extension of its influence, and the augmentation of its power, must constitute the most invaluable of all human blessings. The enemy of genuine revivals of religion, cannot be the friend of man, and has little reason to account himself the child of God. It is with gratitude and heartfelt joy, the Assembly are enabled to declare, that, on this subject, the past has been a year of signal, and almost unprecedented mercy. So extensive indeed, is the general religion, and so multiplied the peculiar spots in it, which have felt this blessing, that we are at a loss to particularize. Between seventy and eighty churches are mentioned individually, in the reports of their respective Presbyteries, as having been visited with special seasons of refreshing from the presence of God. The most copious of these effusions of the Spirit, have been experienced within the bounds of the Presbyteries of Onondaga, Oneida, Otsego, Albany, North River, Hudson, Jersey, and Grand River. Of the congregations within these portions of the church, those which appear to have been the most eminently blessed, are those of Homer and Smithfield, in the Presbytery of Onondaga; Geneva, in the Presbytery of Geneva; Utica, Whitesboro, New Hartford and Clinton, in the Presbytery of Oneida; Cooperstown, Sherburne and Pleasant Valley, in the Presbytery of Otsego; Stillwater, Malta, Ballston, Galway, Schenectady and Amsterdam, in that of Albany; Pleasant Valley and Marlboro, in the Presbytery of North River; Hopewell, in the Presbytery of Hudson; Elizabethtown, in Jersey Presbytery; and Jamestown and Ellicott, in the Presbytery of Erie. While in the Presbytery of Grand River, no less than fifteen contiguous towns have felt these quickening visitations of the Spirit of God. In some of the congregations enumerated, above one hundred members have been added at a single communion.

The general characteristics which seem to have marked these revivals of religion, are a deep and solemn stillness—pungent and humbling conviction of sin—an insatiable thirst for social religious exercises—a spirit of importunate and persevering prayer—an ardent concern for the welfare of others—and a general zeal for the cause of truth, and the interests of religion. The blessing has fallen on persons of all ages, and of all conditions; nor has it been confined to those of any one religious denomination. The advocates of error, as well as the slaves of vice, have felt its power, and demonstrated its effects: the Universalist has abandoned his fallacious dependence; the Socinian has owned the divinity of Jesus; the Deist has bowed to the inspiration of the Bible; and even the avowed and hardened Atheist has followed before the throne of God. Strifes and animosities have suddenly disappeared; drunkards and gamblers have been effectually reformed; and many of the abandoned and profane, converted into blessings and ornaments of society. These glo-



rious displays of grace and power, have, for the most part, had this general impress of Jehovah's work, that their beginnings have been small and seemingly insignificant. An obscure prayer-meeting, thinly attended by some of the humblest and poorest of the Lord's people, or a small and forgotten country school, has often been chosen as the theatre on which the operations of his Spirit have been first perceived; while, in other cases, the meeting of parents with their baptized children, has been honoured of God for the pouring out of his richest blessing upon both. In some of the churches, days of fasting and prayer have been observed for the express purpose of seeking a revival; and in many instances, such seasons of ardent and united supplication have at length received an evident answer from on high.

The spirit of active and inventive benevolence, a benevolence which seems to seek and to watch for new forms of human want, of suffering, only that it may meet them with new forms of pity and of aid, continues to mark the period in which we live, and, notwithstanding the pressure of the times, in a very honourable degree to characterize our beloved and happy land. Female hearts and hands, take, as heretofore, a prominent share in all these works of love. So many indeed are the associations throughout our country, for humane and pious purposes of every form, that charity, where it has but a solitary offering, is almost bewildered in its choice. Among the institutions of this kind, to which the past year has given birth, the Assembly notice with pleasure, the establishment of a school lately formed in Philadelphia, and which is now the third in our country, for the education of the Deaf and Dumb.

The Bible cause is flourishing. The late annual meeting of the American Bible Society, presented a report which is calculated to gladden the heart of every believer. That noble institution continues increasingly to unite the affections, and concentrate the efforts of Christians of every name, and to evince the same spirit of enlarged philanthropy, and of vigorous enterprise which so gloriously distinguish the parent society in Britain. May its means become as great as its plans are extensive, and its efforts like its wishes, know no bound but the limits of the world.

From communications made by delegates from the General Association of Massachusetts, Connecticut and New-Hampshire, and the General Convention of Vermont, the Assembly are happy to learn that the Redeemer's cause continues to flourish among our eastern brethren. Many of the churches in their respective connexions have been visited with the special influences of the Holy Spirit. The Theological Seminary, at Andover, is represented as in a flourishing condition, and the spirit of Christian benevolence as increasing.

In closing this report, the Assembly congratulate the churches on the increasing proofs of the divine goodness which have been

experienced through the last year; they are not indeed without many reasons for humiliation, especially in the prevalence of intemperance in some of the districts of our country, and the prevalence of lukewarmness in others; but though human sinfulness be but too conspicuous, divine mercy is paramount throughout the scene. Yet, while they cannot but turn an eye of serene satisfaction on the growing strength, and spiritual prosperity of that religious society over which they preside, they earnestly deprecate that strength should tempt us to presumption, or prosperity to pride. The extent of our communion, while it necessarily increases our influence as a body, exposes us to many countervailing evils. If the demon of party should ever haunt our councils; if sectional jealousies should hereafter arise to divide our strength; if, in wordy contests about what the gospel is, we should forget the charity, and lose the influence of the gospel itself; or if, in seeking charity we sacrifice truth, this church, great, and wide, and flourishing as it is, may become a great and wide desolation, a spiritual ruin; wasted by error, and dilapidated by decay, our children may have to lift up their hands over its departed glory and exclaim, "Alas, that great city!" That this melancholy fate (a fate which has already passed on many a church, as confident of perpetuity as we can be) shall never be the lot of the Presbyterian church in these United States, the Assembly confidently hope; but their hope rests not on man but on God. The period of the world, the voice of prophecy, the aspects of providence, the relative situation of our country, all seem unitedly to point to a future glory of Zion upon our shores; yet, in the soul-cheering prospect, let us not forget present duty, nor lose sight of our absolute dependence upon God; but with meek hope, and chastened joy, let us watch, let us labour, but above all let us pray.

Published by order of the General Assembly.

Attest,

WILLIAM NEIL, Stated Clerk.

Philadelphia, May, 1820.

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HUMILIATION, THANKSGIVING AND PRAYER.

*The General Assembly of the Presbyterian Church, to the Churches under their care.*

*Whereas* it is the duty of all men to acknowledge God in all the dispensations of his providence, and it is peculiarly incumbent on Christians to observe the ways of divine goodness, and the dealings of God to his church: *Whereas*, in the present mixed state of things, wherein mercies and judgments are mysteriously mingled in the administrations of Providence, there is in the most afflictive circumstances, much cause for thanksgiving and praise; and in the highest prosperity much reason for humiliation

and mourning : And, *Whereas*, in the present day there are many remarkable traits in the character of Divine Providence calling for particular observation, and many events in the church that may well engage the most serious attention of every Christian ; especially as it has pleased God to visit our country with great and unexampled pecuniary embarrassments, deeply affecting the condition of all classes of persons, and the interests of the various institutions of pious benevolence among us ; and at the same time to fill our land with abundance of food for man and beast ; as it has also pleased him to pour out his Holy Spirit on many parts of Zion, and to cause, as we hope, a great ingathering of souls, and yet to leave many parts unvisited, to allow divisions and jealousies still to prevail among the professed disciples of the Lord.

Therefore it is recommended to all the churches under our care, to set apart the *last Thursday in August next*, as a day of *humiliation, thanksgiving, and prayer*, particularly to observe the ways of Providence and the dispensations of grace ; to abstain from all unnecessary labour and worldly care on that day ; to assemble in their places of worship, and with united heart and voice to render thanksgiving to Almighty God for the blessings of his providence, and for the effusion of his Holy Spirit. And, also, to humble themselves before him for their sins ; to beseech him to overrule the dispensation of his Providence for his own glory, the good of the church, and the prosperity of our common country ; and to plead with him that he may visit his church in the fulness of his mercy, may heal all divisions, remove every cause of offence, banish all error, and so give efficacy to the word of truth, that every where Christians may be edified and strengthened, may walk together in love, and in all things adorn the doctrine of our Saviour ; and that those who are afar off may be brought nigh by the blood of Christ, and the whole earth be filled with the knowledge of God.

Signed by order of the General Assembly,

JOHN M'DOWELL, *Moderator.*

*Philadelphia, June 1, 1820.*

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THEOLOGICAL SEMINARY.

*The General Assembly of the Presbyterian Church in the United States, to the Churches and Congregations under their care, send Christian salutation, and wish all grace and peace in the Lord.*

BELOVED BRETHREN,

We are called to address you on a matter of immediate and vital concern to us all. The Assembly trust, that among the friends of the Presbyterian church, there prevails but one sentiment respecting the importance and necessity of ministerial education, and but one feeling, a feeling of deep and anxious regard for those schools of sacred learning, which the goodness of God has



raised up in the midst of us. To argue, at this period of the world, and under the existing degree of religious light in this country, the question respecting the utility of such seminaries, **would** be worse than idle. You have not only seen the truth on this subject, but have felt it; and not only felt, but acted. You have erected, and to some extent, endowed a **THEOLOGICAL SCHOOL** of the highest character. Many amiable youths have already received, either in whole or in part, their ministerial preparation within its walls. The destitute churches, from every part of our country, have looked toward it with anxious expectation, nor have they looked in vain; of those youth, a large number have already gone forth, and are, at this hour, surrounded with flocks, rejoicing in their gifts, and rapidly growing under their labours. For those who are still under instruction, other flocks are waiting; while other youth are rising up to succeed to their place in the seminary, and, in their turn, to go forth to gladden yet other flocks of our God. Brethren, this is a fair and beauteous sight; and none can contemplate it with indifference, who love America, and believe that God's presence and favour are her most effectual shield. But this sight is not likely to be long enjoyed. The active funds of the institution are more than exhausted—they are upwards of a thousand dollars in arrears. The directors have had to borrow money to pay the current salary of the Professors. Such a state of things cannot, of course continue; and after all our fair prospects, and fond anticipations, the Assembly will have to give up this child of their hopes and of their prayers, to die for want. From such a sight they turn as Hagar did. But there is no remedy; die it must, and that speedily, unless some immediate and effectual hand interpose to save it. It seems hard, indeed, that a church containing a hundred thousand members in full communion, and embodying a mass of intelligence, influence and wealth, as such, as is not easily paralleled, should stand by; and suffer to perish before its eyes, an institution that contains the vital interests of its perpetuity and strength. Yet such appears to be the fact. Individual munificence has, indeed, been displayed, and has erected to itself lasting monuments in the hearts of those who watch and pray over the prospects of the seminary. But a great and permanent establishment, of common interest, and of common utility, is not to look to individual munificence, but to public contribution, for its support. When that school was founded, it was asked, "Where are your funds?" and it was confidently answered, "In the hearts of our people." Should the question be now repeated by those who learn the state of its treasury, what could the Assembly answer?

Brethren, we look round with anxious emotion. Our country is in a course of population, such as the world never witnessed till this hour. Extensive tracts but yesterday without an inhabitant,

to day are teeming with multitudes, and filled with rising villages and towns. Where a ministry can be supplied to them, these settlements form churches, with no less rapidity than they multiply civil establishments. Entire Synods have thus been created to our church within a few years. But if the sources from whence that ministry should proceed, dry up; if the vast regions of the west are suffered to remain destitute of the ordinance of a preached gospel, and the millions of its youth to grow up without the influence of the Bible, what must be the consequence, we do not say, to those immortal souls, nor even to the cause of Christ's truth, but to the morals of human society, and to the continuance of our civil liberty? With all the seminaries of all the churches in full and vigorous operation, this march of population far outstrips the efforts at supply. Is it then a time to shut up such a seminary, that has been instructing during the past year, not less than seventy of our future ministry? Other denominations are founding schools and endowing them—shall the Presbyterian Church choose such an hour to abandon theirs? It will be asked, has not Princeton Seminary a permanent fund? It has; but the proceeds of that fund do not meet one fourth of its current expenses. The churches therefore have this alternative now presented to them—either to say to the Board, dismiss your students, discharge your Professors, and shut your seminary doors—or to furnish the means of continuing the school. Can any friend to Jesus Christ, any lover of the doctrines of grace, any well wisher to the cause of religion and morals in our country, pause long on such an alternative? Beloved brethren, what is our hold upon this gospel of Christ? Must it necessarily continue in our land? Has it never been lost out of other lands? Look round the Mediterranean Sea, and find a single region that was not once filled with the churches of Jesus Christ; and where are those churches, and what are those regions now? Will all our youth be Christians of course? Is it of course that our churches should continue, that our ministry should multiply, that the gospel should be possessed and enjoyed, and all the effects of the gospel should continue to fill our land and flow down to our posterity? Or rather, is not the reverse of all this a matter of course? And can any thing prevent it but an immediate and a large supply of ministerial labour, ability and zeal? Faith comes by hearing; and hearing by the word of God; but how shall they hear without a preacher; and how shall they preach except they be sent?

The Assembly in urging these considerations, turn especially to those who are already in the ministry. You, brethren, understand this case; you know the truth of all that we have said, and how much more might be said with equal truth. Can you be indifferent in this matter? Will you not bring it distinctly before your people? Have you so little influence in your flocks, that you cannot induce even the *communicants of the church*, to be-

come responsible for *twenty-five cents each for five years*? Will you not put into their hands a *subscription paper* to this effect, and see that the amount is collected? This single measure, carried throughout the churches, would put an end at once to all pecuniary difficulties. This seminary would lift its head—the hearts of its conductors would revive, their hands would be strong, and every interest which depends on its continuance would be at once secured. And are there no considerations of sufficient force to induce the pledged and sworn servants of Jesus Christ to do as much as this for his gospel's sake? Have you reminded them of what themselves owe to that gospel? Have you pressed upon them the command of our master to “commit his truth to faithful men who shall be able to teach it,” a command we cannot fulfil, unless they put the means within our power? Have you pleaded with them the cause of their children, and their children's children? Have you set before their eyes the hour of death, and the solemnity of judgment, and asked them how they can answer it to Jesus Christ, to let his truth perish in their hands, and die before their eyes? If you have not done this, you have not yet fulfilled your duty to God and to the church; and if you will do it, the Assembly can never be brought to believe that you will plead in vain. They will not, they cannot believe that while the hands that were pierced are stretched out with a request for such an offering, a Christian can be found in all our bounds who will refuse his Lord.

Signed by order of the General Assembly,

JOHN M'DOWELL, *Moderator*.

*Philadelphia, May, 1820.*

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#### EPISCOPAL MISSIONARY SOCIETY.

The following Constitution of a Society for Foreign and Domestic Missions was adopted, and the Board of Managers appointed, by the General Convention of the Protestant Episcopal Church, lately held in this city.

#### *Constitution of the Protestant Episcopal Missionary Society in the United States, for Foreign and Domestic Missions.*

*Of the Name and Officers.* 1. This Institution shall be designated “The Protestant Episcopal Missionary Society in the United States, for Foreign and Domestic Missions.” Its officers shall consist of a President, Vice-President, two Secretaries, and a Treasurer, together with such other officers as may be deemed necessary.

2. The affairs of this society shall be conducted by a Board of *twenty-four* Managers to be appointed by the General Convention, twelve of whom shall reside in or near the city of Philadelphia, and six members shall constitute a quorum for the transaction of business.



3. The officers of this society, with the exception of those provided for in this constitution, shall be appointed by the Board of Managers, and continue in office during the recess of the General Convention, or until others are appointed.

4. The presiding Bishop of this church shall be the President of this Society, and the other Bishops Vice-Presidents, in the order of seniority established in their house.

*Of Auxiliary Societies.* The Board of Managers shall take such measures as they may deem proper, to establish Auxiliary Societies; to secure patronage, and to enlarge the funds of the institution. The Bishop of every diocese shall be President of the Auxiliary Societies organized in the same.

*Of Members.* 1. Every person subscribing annually the sum of *three* dollars, shall be a member of this society during the continuance of such subscription.

2. Every person giving a benefaction of fifty dollars or upwards, at one time, shall be considered a patron of this society.

3. The subscription books shall be so arranged, that at the time of subscribing, every person may contribute either to the cause of *Foreign* or *Domestic* Missions; and the money shall be appropriated according to the intention of the donor.

4. If any money shall be given to this society by individuals, congregations, or other societies, without specifying to what particular object it is to be applied, the Board of Managers may appropriate it as they shall think best.

*Of the Funds.* All benefactions and donations, exceeding the sum of *fifty* dollars, made to this society, if requested by the contributors, at the time of subscription or donation, shall be vested in some good and productive stock, and the interest only of such moneys shall be appropriated to the objects of the institution.

*Of the Duties of Officers.* 1. The Board of Managers shall have power to make all *by-laws* necessary for their own regulation, and to appoint from among their number, all such committees as shall be necessary to transact the various parts of duty assigned them.

2. The Treasurer shall keep distinct accounts of the money received by him, whether to be applied to *Foreign* or *Domestic* Missionary purposes; and shall be required to render his account at least once in every year, to the Board of Managers.

3. The Board of Managers shall make a full report of their proceedings, and of the funds of the society, at every meeting of the General Convention.

4. No missionary of this society shall be employed within the bounds of any organized diocese, except with the consent and approbation, and under the direction of the Bishop: or if there be no Bishop, the ecclesiastical authority of the same.

*Conclusion.* It is recommended to every member of this society, to pray to Almighty God for his blessing upon its designs,

under the full conviction, that unless "*He directs us in our doings, with his most gracious favour, and furthers us with his continual help,*" we cannot reasonably hope, either to procure suitable persons to act as *missionaries*, or expect that their endeavours will be crowned with success.

*Board of Managers.* Philadelphia—Rev. Jackson Kemper, Rev. George Boyd, Rev. William A. Muhlenburg, Richard Dale, Charles N. Banker, Steven North, John Reed, John Claxton, Charles Wheeler, Israel Kinsman, Hugh De Haven, Jun. Richard S. Smith. South Carolina—Rev. Christopher E. Gadsden, D.D. North Carolina—Rev. Gregory T. Bedwell. Virginia—Rev. William Meade, Hon. Bushrod Washington. Maryland—Rev. John. P. K. Henshaw, Rev. William E. Wyatt, D.D. District of Columbia—Rev. William Wilmer, D.D. Delaware—Rev. Richard D. Hall. New-Jersey—Rev. Abiel Carter. New-York—Rev. James Milnor, D.D. Connecticut—Rev. Nathaniel S. Wheaton. Massachusetts—Rev. Thomas Carlisle.

*Episcopal Mag.*

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#### FOREIGN MISSION SCHOOL.

The annual examination of the Foreign Mission School was attended on Tuesday the 16th inst. by the agents. The pupils were examined in reading and spelling the English language. The more advanced scholars were also examined in English Grammar, Arithmetic, Geography, the Latin and Greek Languages, Natural Philosophy, Astronomy and Surveying. In these several branches the pupils acquitted themselves in a manner creditable to themselves and their instructors, and highly encouraging to the friends of the heathen. Some of the pupils exhibited decisive evidence of superior abilities and scholarship, and afforded a gratifying pledge of future usefulness among their countrymen. The school now consists of thirty members; twenty-seven of whom are now there, and 3 lately admitted, are expected soon to join it. And what is more than all literary or scientific attainments, in the view of the friends of Christ, one half of the members of the school at least, give comforting evidence of having passed from death to life, and of being the sincere disciples of Christ. On Wednesday, the 17th, at 11 o'clock, the scholars formed a procession, and, together with the agents and teachers, and such clergymen as were present, repaired to the meeting-house, where an appropriate and animating discourse was delivered by the Rev. David L. Perry, of Sharon, from 1 Chron. xxii. 16. "*Arise therefore and be doing, and the Lord be with thee.*"

After the religious exercises, the public exhibition of the school was attended to in the following order:—1. Declamation in English, by John Ridge, (a Cherokee.)—2. Declamation in

English, by Elias Boudinot, (Cherokee.)—3. Declamation in French, by Simon Annance, (Canadian.)—4. Declamation in English, by James Ely, (Anglo-American.)—5. Declamation in Otaheite, by Stephen Poopoohe, (Otaheitan.)—6. Declamation in Malay, by Arnold Krygsman, (Malay.)—7. Declamation in Owhyhee, by George Sandwich, (Owhyhean.)—8. Declamation in Owhyhee, by Samuel R. Kapoo, (Owhyhean.)—9. Declamation in Owhyhee, by John Irepooah, (Owhyhean.)—10. Declamation in Owhyhee, by Richard Kriouloo, (Owhyhean.)—11. Declamation in Stockbridge, by John Newcom, (Stockbridge.)—12. Declamation in Stockbridge, by John Chicks, (Stockbridge.)—13. Declamation in Owhyhee, by William Kummocolah, (Owhyhean.)—14. Dialogue. *The Cherokee Council*, respecting the removal of the tribe to the Arkansaw, according to the proposition of the American Government.

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RHODE ISLAND.—REVIVALS OF RELIGION.

From the Providence Intelligencer.

Mr. KNOWLES—It becomes my duty to give you a description, although an imperfect one, of the glorious work of our God and Saviour, which he has lately been carrying on in this place. We would previously observe, that religion had been in a lamentably low state for a considerable time; iniquity abounded, and the love of God's children waxed cold. Yet there were many of the children of God who were crying to the Great Head of the church for a revival of his work; and many who have been the subjects of this good work, now declare, that their minds were called up for some months previous, to a consideration of the things that related to their eternal peace.

About the 20th of February last, the good work began to make its appearance without any apparent or visible cause. A gracious cloud seemed to overshadow us, and Divine influence began to come down like rain upon the mown grass; as showers that water the earth. Now the children of God, of all denominations, began to arouse from their lethargy, to make confessions of their backslidings to one another, and to the world; and now their tongues were unloosed to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to warn sinners to flee from the wrath to come; and to invite and intreat them to lay down the weapons of their rebellion, and turn to the Lord and seek the salvation of their souls. Now, truly, was the day of God's power. Behold the places of worship crowded with anxious and inquiring minds. Then were heard the cries, "Men and brethren what shall we do?" "God be merciful to me a sinner!" Many who went to scoff, returned praying to the Lord for mercy. This was not the momentary ebullition of the pas-



sions, or the frenzy of disordered brains ; but it was the effect of the Spirit of God, reproving the world of sin, of righteousness, and of judgment. Their sins were set in order before them ; they found themselves indebted to God ten thousand talents, and had nothing to pay ; they felt themselves justly condemned by God's holy law, and knew not how they should escape the punishment due to their sins. Then they cried in good earnest to the Lord for mercy. Then it was that the blessed Redeemer spoke peace to their troubled souls ; showed "good tidings to the meek ; bound up the broken hearted ; proclaimed liberty to Satan's captives, and the opening of the prison unto them that were bound" under the thralldom of sin ; then they heard Him saying unto them, "Son, or daughter, be of good cheer, thy sins are forgiven thee ; go in peace and sin no more." Now did their happy souls rejoice in God their Redeemer ; then did they arise and declare what God had done for their souls, and invited their companions to "turn unto the Lord, who will have mercy, and to our God who will abundantly pardon." Meetings for worship were held at a number of places at the same time, and at almost every hour in the day, and sometimes till a late hour in the night. Such an anxiety rested upon the minds of the people, that it was found difficult to persuade them to retire to their homes. In the corners of the streets, and in the market place, religion was the chief subject of conversation. Neither has this good work been confined to those who attended meetings ; but many who had scarce been into a place of worship for years, are now among the number of those who meet with the people of God, to call on the name of the Lord. The subjects of this glorious work are of all ages, from 7 or 8 to 75 years ; but for the most part they belong to the rising generation. Among those who have lately obtained a hope through grace, the profane swearers, drunkards, scoffers at religion, gamblers and infidels ; many of whom may be said to have been lost to themselves, to their families, and to society. We now hear them declare the wonderful works of God ; and, by their lives and conversation, they give good evidence that they have passed from death unto life. In short, there is almost a complete moral revolution in this town.

A greater degree of harmony and fellowship prevails among the professors of religion of different denominations, than ever before existed ; and one and the same theme warms every heart, and inspires every tongue, even redeeming grace and dying love.

These are solemn facts, and but only a very small part of what might be said concerning the glorious work of the Lord. Eternity will be too short to praise Him for His wonderful works to the children of men.

It is thought in a judgment of charity, that not much short of *five hundred* souls, have been brought out of nature's darkness

into God's marvellous light, in this town, since the work commenced. Many persons from other towns, who have come here to see what was going on, have been converted to God; and have carried the sacred flame of reformation home with them; and from this a glorious work has commenced. Ought it not to be the united cry of the children of God, "O Lord revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy?"

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*Providence Female Tract and School Society.*

The exercises before this Society, on Sunday afternoon, were unusually attractive and interesting, as was evinced by the numerous and attentive audience which crowded the beautiful temple, within which they were performed. An impressive and comprehensive prayer was addressed to the throne of grace, by the Rev. Mr. Edes, in which the blessing of heaven was fervently invoked on the laudable objects which the society are engaged in promoting. The discourse pronounced on the occasion, by the Rev. Mr. Crocker, was replete with the genuine spirit of Christian zeal and catholicism.

Nearly fourteen hundred children have received the first rudiments of learning, morals and piety, under the auspices of the society. As its objects are interesting to every benevolent mind, in which all Christians are equally concerned, and as the constitution of the society has no respect to sect or party, it is earnestly hoped, that ladies' and gentlemen, of every denomination of Christians, and philanthropists, will come forward and assist the society, by subscriptions and donations. The amount, be it ever so small, strengthens the funds, and the means of doing good, and will be thankfully received. For this purpose, a subscription paper may be found at the house of the President of the society.—Subscriptions for the year, fifty-two cents—only one cent per week.

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PENNSYLVANIA.

*Anniversary of the Philadelphia Sunday and Adult School Union.*

The third Anniversary of this institution was celebrated at the Second Presbyterian Church, May 23, 1820. Alexander Henry, President of the society, took the chair at eight o'clock, and the Rev. Dr. Janeway opened the meeting with prayer, when the 75th hymn of the Sunday School Hymn Book was sung. The Report of the Board of Managers was read by the Rev. Mr. Biggs. The house, though large, was unusually crowded, and the stillness of the assembly evidenced the deep interest of the Christian public in the cause of Sunday Schools.

Addresses were delivered by the Rev. Dr's. RICE, JANEWAY and ELY.

#### SUMMARY OF THE REPORT.

It is stated in the report, that "Since their last annual report, your Managers have the pleasure of stating that ninety-eight schools have been connected with the Union. The number of pupils enrolled in these schools is 6175, under the government and instruction of 1222 superintendents, managers and teachers.

"The total number of schools now connected with the Philadelphia Union is 227. The total number of scholars is 19,481.\* The number of teachers, managers, and superintendents, is 2653.

"A review of these items of report, do, in the judgment of the Managers, satisfactorily prove, that the utility of this institution is no longer a debateable question; and also demonstrate, that if *means* be supplied, adequate to its benevolent and pious designs, it is an establishment replete with the choicest benefits to the cause of morals, truth, and piety.

"In the statement made of the progress and results of this institution for the year now closing, your Managers flatter themselves there is a redemption of the pledge which this Union made to the Christian public. "To cultivate unity and Christian charity among those of different names; to ascertain the extent of gratuitous instruction in Sunday Schools; to promote their establishment in the city, and in towns and villages in the country; to give more effect to Christian exertion in general, and to encourage and strengthen each other in the cause of the Redeemer;" were the objects contemplated in the formation of "The Philadelphia Sunday and Adult School Union." These were the motives that suggested the plan, and these are the motives that animate its friends in its execution. That its objects are practicable, the history of the Union, yet in its infancy, fully demonstrates. Were they impracticable, your Managers could not report to you this evening the delightful intelligence, that Christians of every name, forgetting separating distinctions, unite together in the common cause of leading infant minds to the knowledge of their Maker and Redeemer, and of imparting to the unlettered adult the means of that knowledge connected with his salvation. Were they impracticable, your Managers could not have advised you of the existence of 227 schools and societies in connexion with the Union, embracing the number of 19,481 learners, taught by 2653 instructors. Groundless, indeed, is the objection of impracticability. Exists there a doubt respecting the *utility* of the objects contemplated by the Union? If Sunday Schools separately are useful, a plan proposing unity of design among them, by which their strength and energies are concen-

\* About 6400 of these are in the city and suburbs of Philadelphia, and the remainder, in different parts of the United States.



trated, and their whole power applied to the one grand purpose, must render them still more highly beneficial. May we not here take for granted, that Sabbath Schools individually, are among the happiest devices ever framed for the melioration of morals, and the promotion of the most essential knowledge? Scepticism on this general question, now admits of no other apology than a deficiency in judgment to appreciate evidence, or want of candour in refusing to allow its legitimate weight.

"To the different societies and schools connected with the Union, plans for forming and regulating Sabbath Schools, have been transmitted; for which, in return, your Managers have received the most grateful acknowledgments, attesting the decided improvement of the schools, by the adoption of the regulations proposed by the Union.—The Union is therefore useful.

"To increase the number of Sunday Schools is another object to which this Union is to direct its efforts. The erection of a Sabbath School in a town or village is omitted, either because no hint on the subject has been given, or because the information how to establish and conduct it is wanting, or a fear of failure in the attempt has unnerved exertion, and the good that might have been effected is thereby entirely lost. To each, and all these cases, the Union proposes an effectual remedy. Her circulars remind the negligent of their duty—communicate information to the inquirer—and by her reports and correspondence, the timid and desponding are inspirited to greater courage, exertion and diligence.

"There is in every excellent enterprise a tendency to weariness. The idea that we are labouring alone, or a supposition that our labours are likely to prove ineffectual, and our strength be spent for nought, increases this tendency. At such a time, to hear, that instead of labouring alone, thousands are at the same time, engaged in the same work, and that from the time and attention thus bestowed, a vast amount of real good results continually to our fellow men—such intelligence gives new life and energy to the mind growing weary and ready to faint. To obtain and communicate such intelligence, is the business of this Union. These are the considerations in view of which the utility of this establishment most clearly appears.

"There is another consideration upon this subject which your Managers may not omit to mention; it is the unequivocal and continued approbation of Heaven upon our Sunday Schools in general during the past year.

"The friends of the general cause, have realized more than an advance of elementary learning—more than a melioration of manners and morals—more than an increased respect and reverence for the Sabbath of the Lord. They have had satisfactory evidence, that upon the minds, in which they sought to pour religious knowledge, the influences of Divine grace have, in nume-

rous instances, most sweetly distilled. Infant voices have sung Immanuel's praise. Sorrow for sin has penetrated the youthful heart, and extorted the cry, "What must I do to be saved?" These gracious effects have not been confined to the learner; the teacher too has felt the weight of truths unfelt before, and, while teaching others, has learned a lesson till then unknown. Notices of such examples occur frequently in the reports sent up to the Union, which also state, that many thus awakened and renewed, have united themselves to different branches of the Christian church. These facts have encouraged and animated the teachers and managers of our Sunday Schools, and have inspired them with a purpose stronger than ever, to be steadfast, immovable, always abounding in the work of the Lord; forasmuch as they know from what they witness and experience, that their labour is not in vain in the Lord."

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OHIO.—EDUCATION.

A society has been formed in the central part of Ohio, called the Ohio Baptist Economical Education Society, the design of which is to establish a public seminary, in which literary and scientific shall be combined with agricultural instruction. It is confidently believed, that such a system of education has not yet had a fair experiment, and that it possesses decided and important advantages over the common system, as it respects health, a habit of industry and exertion, and the acquisition of practical knowledge. In these particulars, it is thought, it will be eminently calculated to prepare men for real usefulness in life.

Another important advantage anticipated is, that, on this plan, the expense of a liberal education will be materially diminished. A principal design of the Association is to give a classical and scientific education to pious men set apart by any Christian church to the work of the ministry. The seminary is to be located on a farm of not less than 300 acres, within 25 miles of Columbus.

*Chillicothe Recorder.*

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SOUTH CAROLINA.

*The Female Domestic Missionary Society,*

Of South Carolina, have employed the Rev. Jonas King as their missionary the past year. In his Report of May, 1820, he narrates the various successes which have attended his labours. The situation of the Seamen has engaged his special attention. To these he has preached once, and in some instances twice, every Lord's day. His audience has been from 50 to 150.—"They have, almost without exception, appeared as decent in behaviour, and as serious and attentive as any congregation in the city." He says the noble qualities of this class of men are greatly overlooked. He relates the following pleasing instances, which came within his own knowledge, of the happy influence of divine truth on the minds of several.

A sailor who was considerably advanced in years, came to me one evening, and requested a private interview. He said that two years ago he knew not how to read; that about that time he attended a religious meeting, where he received impressions which could never be effaced; that ever since he "had been trying to get rid of sin, but could not." Said he, "I have been learning to read the Bible; I pray every morning and every evening; I strive to do right, still I cannot get rid of my wicked heart; and I should be very glad indeed to find some one who could tell me what to do to get rid of it." In order to effect this, he said he "should be willing to do any thing in the world."

I endeavoured to point out to him the means of overcoming a wicked heart, and he seemed resolved to follow my directions. A few days after I found him at one of the boarding houses, engaged in reproving his wicked companions, and praying with one whose soul was about to take its flight into the invisible world.

To the seamen in the *Marine Hospital*, I have preached every Sabbath in the afternoon, when I have not been called to preach in other places. There my audience consisted of the poor, the maimed, the halt, the blind, and those who had rendered themselves wretched by their vices.

One about fifty years of age, who had been a seaman from his youth, told me that he had never received any religious instruction, till he came to the Hospital; that he had always been a hardened sinner, and he feared that it was now too late to receive mercy. Though he indulged no hope for himself, he gave me evidence that he was a real penitent. It was a sense of sin which seemed to fill his soul with distress, and not the fear of punishment. He readily embraced all the distinguished doctrines of the gospel, because he *felt* that they must be true.

I am also informed, by the Superintendent, that as many as eight or ten others, during the winter past, have gone out of the Hospital with very serious religious impressions; and that they had expressed a high degree of gratitude to your missionary for the religious instruction which he had given them.

Mr. King has occasionally visited Sabbath schools, and addressed the children and their teachers. He has also held meetings for the blacks; but cautiously avoided saying any thing about slavery, judging it his business to endeavour to make men better, rather than to render them discontented in their situations. He has visited some families of Jews, and reasoned with them from their scriptures respecting the Messiah.

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NEW-YORK.

From the Religious Intelligencer.

*A Narrative of the late Revival of Religion in Ballston.*

Ballston lies directly west of Malta and Stillwater, about twelve miles from the last and adjoining the former. It is south-



east from Galway, north-east from Amsterdam, and north of Schenectady; thus occupying a position nearly central in this large field of the Spirit's effusions. The revival commenced among us in the order of our geographical relation to the places just mentioned. We had heard of the work in Stillwater for some months: in the latter part of autumn we witnessed something of its progress in Malta, and with the commencement of winter felt it among ourselves.

It was on the 12th day of December, that four or five members of the church, being together after one of our evening exercises in a private house, felt, in an unusual degree, the necessity of a revival of religion both in their own hearts and through the church and congregation; and they solemnly covenanted together, to observe a special concert in secret prayer for this object, at a particular hour of the day.

This was the first visible movement among Christians: but could we look further into the secret instrumentality made use of by the Great Head of the church in these operations, we might perhaps trace their origin to more remote and less ostensible causes. It ought to be said, for the encouragement of others, that there had existed in this place, for several years, a small female praying society, who had made it an article in their constitution, "never, while the society lasted, to cease praying for a revival of religion."

The session of the church were next excited: on the day appointed by our state authority to be observed as a day of thanksgiving, after attending on the public services, they held a special conference among themselves. They inquired into each other's official faithfulness, the state of experimental religion in their own hearts, and compared their views and feelings in relation to the state of our church and society. Much tenderness of feeling was manifested in this meeting of the session, and it was agreed before they separated, to call a special meeting of all the members of the church for a similar object. This meeting was held on the first Monday of January, and was a solemn and melting season. After spending some time in the usual exercises, (it being the season of the monthly concert) several exhortations were given; and we then began a free conversation with all the members of the church, on the state of their personal experience, as well as their views in relation to our religious prospects. Almost all were found to be either indulging a strong confidence in prayer for God's special blessing upon us, or mourning, to an unusual degree, their darkness, coldness, and backslidings. Some of our most devoted and circumspect professors were wholly without the light of God's countenance, and panting after it, "as the hart panteth after the water brooks."

The excitement among professors of religion was now general, and our hopes in God's designs of mercy towards the society

rose in proportion : nor did we wait long for our expectations to be realized. At a Saturday evening's prayer meeting, held on the 6th of January, the *first* decided appearances of impressions made on the minds of the impenitent were manifested. Five or six young persons appeared remarkably affected, and, in conversation had with them after the close of the meeting, discovered a vivid apprehension of their sinfulness and danger, and a strong determination to seek favour with God. Most of these subjects have since given hopeful evidence of having "passed from death unto life."

Our first meeting for persons in a state of concern for their souls, was appointed within a few days after this : and though it was distinctly made known that the meeting was to be for such only, we found, to our surprise, not less than 60 persons in the room. A part of these, however, had assembled from another society. Here was a scene novel to many of us, and interesting beyond expression. We saw one whole mass of rational beings, bowed down with the same awful sense of guilt and condemnation, some to such a degree as not to be able to rise from their seats, bewailing their case with bitter weeping, and asking, with one voice, the directions and prayers of Christians.

It may be proper to remark here, that meetings of this kind, called *anxious meetings*, by us, have usually been conducted with very little formality. We do not usually either read or exhort ; but converse, in a low voice, with each individual, keeping the room as silent as possible, and conclude by praying for the souls in distress. Occasional meetings of this kind have been found highly profitable.

After this, instances of conviction became numerous ; we heard of them daily, and in every part of the town. It was this week also that the first instances of hopeful conversion occurred in two young persons, who found deliverance and comfort. Almost every one now became convinced that a work of special revival was beginning to be experienced : the church were fired, and the session, dividing the society into districts, resolved on a general religious visit in all its families. This important undertaking they were enabled to carry into effect, and found it highly encouraging. It seemed as if many persons, of whose religious seriousness we might otherwise have remained ignorant, were, so to speak, *predisposed* to solemn impressions, and needed only to be touched by personal conversation to cause the notes of penitence to flow freely.

All the usual means of furthering a revival of religion were now employed. Besides the exercises of the Sabbath, and other sermons and lectures from the pastor, we had conference meetings, prayer meetings, and anxious meetings, so as to occupy every evening of the week, and frequently several in the same evening at different places. The people seemed never weary of attending meetings.

wherever appointed. The multitude would flock, during all the inclemencies of the season, to the places of worship, and listen, when assembled, with that deep and silent solemnity, that, in a room crowded to overflowing, you might have heard the beating of a watch. The stillness and order appeared on many occasions really mysterious: you felt that you was no longer among material objects—it was eternity—it was sublimely awful! Strangers, who were occasionally in these meetings, have expressed and seemed to feel somewhat such a sentiment as that of Eliphaz the Temanite, when “a spirit passed before his face,” and the voice of a mysterious visitant challenged “mortal man” to a comparison with his Maker.

It has been in moments of silent and awful solemnity like these, we think, that the greatest number of spiritual convictions have been made. We have known the sacred influence seem to descend at particular moments, and numbers have been afterwards hopefully converted, who dated their first impressions from these simultaneous effusions.

These things notwithstanding, it will be a mistake to suppose that any thing like enthusiasm has made its appearance in this work. No visions, or supernatural impressions have ever been imagined. No efforts were made to excite the noise of passion, but rather to repress it. Convictions have usually been rational convictions. Plain and conscience-exciting truths are what have been principally aimed at in preaching, and these too have been most obviously and signally blessed. All who have borne a part in the active duties of this revival, have been forcibly convinced, that pointed, plain, and, for the most part, practical truths, were those best calculated to awaken convictions in the carnal heart. Much has been insisted on the stubbornness of the will, the sinner's guilt, and his need of divine assistance to save him from self-destruction. These, however, have been only general principles. Instances of conviction, and conversion have taken place in modes and circumstances altogether aside from human calculation. More than once have human wisdom and foresight been baffled, and the management taken entirely into the hands of the Almighty. The church has been taught to believe, and it is hoped sweetly to acquiesce in this lesson, *that the best way to carry on God's work in a revival of religion, is to keep in the dust, and let him carry it on himself.* This maxim does by no means preclude the instrumentality of Christians in such a work; but, it will teach them, at such a season, that the principal duties, especially in cases of unhappy collision among different denominations, are the duties of prayer, patience, and forbearance; and that while these are faithfully observed, God will never fail to give all desirable prosperity.

On Feb. 21st, we held our communion; preceded on the Saturday previous, by a season of solemn fasting and prayer. It



was, for us, a great day. *Fifty-nine* were added to the church on examination, in the midst of an immense crowd of solemn spectators; not less, it was thought, than two thousand; after which between four and five hundred communicants sat down at the Lord's table. The week following, the revival seemed to have increased; husbands and wives, who had been separated at the communion table were trembling; our evening meetings were thronged, and notwithstanding the inclemency of the weather, many who could not obtain admission to the room have been seen to raise the windows, and stand at them during the evening in the snow, rather than forego the privilege of hearing the word of God. Often on witnessing these animating spectacles, has the scriptural representation occurred to the mind, associated perhaps by the similarity of expression, if not of sentiment, "These, whence come they; who are these that fly as a cloud, and as doves to their windows?" The house of God was equally crowded and solemn on the Sabbath; even the intermission seasons were usually spent in religious exercises; and we were under the necessity of enlarging our accommodations in seats to provide for the crowds of anxious worshippers. From this season the revival might be considered as at its height, and as it was observed at the time, that for *three* certainly, and perhaps *four* weeks, there was not one day, in which we did not hear of some one person, and often of two or three, who were made for the first time to rejoice in hope. All our usual meetings continued; and at the end of six weeks from the former, we again enjoyed our season of sacramental communion. *Fifty-seven* communicants were now added on examination, and the season was, if possible, more solemn than before.

Two additional circumstances may be mentioned as remarkable in the history of this revival. It has prevailed to an unusual degree among persons advanced in life, and it has been singularly destructive to doctrinal errors. The doctrines of Socinianism, and that of Universal Salvation, are to be understood as particularly included in the last remark. Socinianism has not been otherwise attacked than by simply preaching the truth; and Universalism has not been attacked at all. It seemed as the Spirit of God itself, by its silent influences, had blighted it. Many professed believers in this doctrine have been hopefully converted, and it is not known that more than two or three, at most, remain in this whole region.

The excitement might be considered as continuing until the second Sabbath of May, the time of our third communion from its commencement. Since the former, most of our outward exertions have been kept up. The session undertook a second visit through the congregation, and weekly meetings were regularly attended. But the opening of the spring brought a bad state of the roads, the evenings became short, and the busy season of the

year operated, as might be expected, unfavourably to the extension of the revival. Some other apparent causes it might be instructive to mention. The church in this place is situated, as many other churches are, in the midst of different denominations of Christians. It was not to be expected that unhappy collisions with these could for a long time be avoided, though it was distinctly foreseen, that any thing like controversy would prove fatal to the progress of the revival. With this belief, it was early determined and announced that we would not, on any consideration whatever, suffer ourselves to be drawn into such a collision. It is natural for us to say we think we have observed this resolution, and to wish it had been equally attended to by others. But we wish to throw a veil over this part of our subject; and have mentioned thus much only in the hope that our experience may prove profitable to others.

The particular excitement is now evidently on the decline. At our third communion 26 were added on examination, making the whole number, within about three months, 142.

On the whole, no people, perhaps, have ever had greater occasion of gratitude to Almighty God for spiritual mercies. Our church is enlarged, we believe, in part, at least, of such "as shall be saved." Our bounds are extended, our strength increased, the moral and religious state of many parts of the society evidently improved. Our rising generation, in particular, present an exhilarating spectacle. Our galleries are no longer filled with listless and frivolous triflers, but with a majority of devout and humble worshippers; and in a meeting appointed exclusively for this interesting class of community, you may sometimes face as many as a *hundred* smiling youth at once mingling sweet and harmonious voices in the elevated praises of their Redeemer. For all these mercies our hearts should swell with gratitude, and our hands be ever active in the service of their Sovereign Author. We dare not promise much, however, and we know that we shall often lack wisdom rightly to manage those difficult duties, which so extensive a charge will devolve upon us. But whatever our trials may be, they will not diminish our obligation, and under whatever disappointments we may hereafter grieve, it will still be true, and we trust ever to feel disposed to acknowledge it, "The Lord hath done great things for us, whereof we are glad."

REUBEN SMITH.

*Ballston, May 16, 1820.*

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NEW-YORK SUNDAY SCHOOLS.

(Concluded from p. 127.)

It does not fall within our present plan to extract the account given of Sunday Schools in the different parts of the United States, but the important suggestion with which they close that

account we shall present and recommend to the attention of our readers. They say—

“Your Committee cannot forbear intimating the great benefit which would result from a UNION embracing *all the Sunday Schools of the United States*, on a plan in some respects similar to the AMERICAN BIBLE SOCIETY. Equally catholic in its principles and simple in its design, the Sunday School system would be equally benefited by such a union. The vast amount of facts and information which could then be embodied with precision, and presented annually to the public, would afford a powerful and irresistible appeal to their patronage and support. Your Committee do not perceive that any serious obstacle exists to prevent the prosecution of this enlarged plan, and they would rejoice if this hint should lead to the opening of an immediate correspondence with the principal societies of the United States for this purpose. If the attempt should end merely in effecting a general correspondence, much good would result.”

On the same subject in another part of the work, they add—

“The more the *principle* of Union has been examined, the more forcible has it appeared. Objections to its influence have been answered by the most decisive facts. While it has removed unfounded prejudices and destroyed unchristian jealousies, it has drawn into one generous effort the zealous co-operation of men of very various opinions in promoting the great interests of humanity. ‘So liberal is the principle,’ says a report, ‘upon which this institution is established, that Christians of every denomination may aid it without sacrificing a shade of their peculiarities; and so various are its operations, that it may embrace every degree and diversity of talents. The man of influence and property may advance its interests and contribute to its finances. The literary character to its publications and reviews. The man of business and activity to its visitations, and the Sunday School teacher to the most laborious and efficacious duties of the whole.’

“In addition to the strength and consequent superior efficacy, of combined efforts, your Committee will add one other result, which they hope will have its full weight upon all such as have hitherto, with the most upright intentions, opposed a general Union; that is, the great saving of expense. On the disjointed plan the expenditure is twice, in many cases three times as much as it would be, were the funds of all united. The cost of books, it is well known, is proportionably less as the number of copies is increased. That which would cost six cents in a single society, may be had for two, or at most three cents in a large edition, such as a general Union would require. And when we consider the increased power which this gives for extending the blessings of the system, it is believed no other argument will be wanting to convince the candid, liberal, and humane mind, of the utility of



such a union as your Committee have deemed it their duty to recommend."

We close our notices of the Sunday Schools of our city, by the following important suggestions and observations from the last mentioned report:—

The Committee "would particularly present to the consideration of the society and of the public, the numerous children of the Alms-House, and the tenants of our prisons, as neglected, though very proper objects of Sunday School instruction. But your Committee state, with deep regret, that a want of means has prevented the extension of the benign influence of your charity to these places.

"Your Committee, in closing this report, would suggest to the consideration of the rich, whether there is any institution which, with so small an amount of funds, can accomplish so much good, and that good so entirely unmixed with any possible evil. If it was not that Sunday Schools aim a deadly blow at that long train of evils growing out of vice and ignorance in the lower classes—if they did not give a virtuous and happy direction to their views and habits—if by aiding the hand of the magistrate in the most effectual manner they did not add to the safety of property and the good order of society—your Committee would not so confidently urge their claims to patronage.

"Let it be considered, that while no nation has been so blessed in the enjoyment of rational liberty and general prosperity—and while the call for gratitude to the author of these distinguished blessings is loud and powerful—so, the exertions which, under the impulse of this gratitude, we may make for the moral and religious improvement of our fellow citizens, will be the best means of preserving and perpetuating our free and happy government."

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*New-York Marine Bible Society.*

The fourth Anniversary of this society was held on Monday evening, the 19th June, in the MARINERS' CHURCH, in Roosevelt-street. After the Annual Report of the Board of Managers was read, several appropriate addresses were delivered, on offering and receiving the usual resolutions. The meeting was animated and pleased with the excellent performance of a number of suitable pieces of music by the choir.

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*United Foreign Missionary Society.*

The Mission to the Osage Indians left Cincinnati on the 8th June, to continue their journey, having about 1000 miles more to travel, before they arrive at their place of destination. Our brethren at Cincinnati received them in the most cordial manner, and contributed to their comfort by every attention in their power.